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THE EUROPEAN HARVEST FIELD

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VOLUME XVIII

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PRAYER
CHANGES
THINGS

◆

Prayer changes things!
It changes men, however deep in sin;
It brings them to the feet of One
Who died their hearts to win.

Prayer changes things
For you and me! Whatever be the care,
Just bring it to the Throne of Grace
And wait for answered prayer.

—E. J. S.

THE EUROPEAN HARVEST FIELD

Published monthly (except July and August) by the American-European Fellowship for Christian Oneness and Evangelization

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DEVOTIONAL AND EDITORIAL

THE HOPE OF ISRAEL WHAT IS IT?

By Max I. Reich

There is a need to affirm the inviolability of God's promises to Israel. This article by Dr. Reich states clearly Israel's hope and refutes the theory that the church is the heir of these promises. For readers interested in this subject, we commend the book written by Samuel Hinds Wilkinson of the Mildmay Mission to the Jews, entitled "The Israel Promises and their Fulfilment."

THERE seems to be a revival in our day of the teaching of earlier days, that there is no national future for the Jewish people. Their only hope is their conversion and re-incorporation with their own olive-tree, the symbol of the true Israel after the Spirit, now largely made up of Gentiles.

The writer is in sympathy with the spiritual interpretation of the ancient prophets. It has been his conviction for many years that Jewish rabbis, rather than the apostles, have been our guides in our approach to the Old Testament. Dispensational teaching has been overworked. The ideas of the Second Advent and the Millennium have been dragged down into the sphere of carnal things. This is a serious fact for Bible teachers and Bible students to face. We shall have to unlearn much taught confidently in earthly schools. We have rashly accepted much on the authority of our favorite teachers, which we have not weighed in adoring silence at the Master's feet. Other men's glasses have affected our vision.

Nevertheless, the writer is still unconvinced that the mysterious Jewish people, which has preserved even in exile and scattering—and that during two thousand years—a consciousness of national unity and of a national soul, has no hope of being restored, even after repentance and conversion. The prophetic writings, taken in their obvious meaning, certainly teach otherwise. They teem with predictions of the ultimate national revival of regenerated Israel. They will be then, as Robert Chapman of Barnstaple called them, "*God's heavenly people on earth.*"

To apply these predictions to another Israel than the Israel which has sinned and suffered, obliges us to put an unnatural strain upon them. The miracle of Penuel will be repeated in the experience of the seed of Jacob. They will become an Israel indeed, a nation without guile, conquered by grace divine. What if they are attempting to re-enter the land of their fathers, like Jacob of old, the same generation that left it for exile, morally and spiritually considered? A Man wrestles with the house of Jacob till the breaking of the day. They will obtain the blessing, not by trickery or force, but by clinging, as crippled and defeated, to the One who has mastered them. Certainly

the Israel under disgrace nationally will *become* the Israel in favour again. It is true that the Kingdom of God has been given "to another nation" now. But the *Gentile, if he abides not in the goodness of God, will also be cut off!* See Rom. 11. And has Christendom continued in the goodness of God, any more than Israel of old? The Kingdom will thus find its home again in the same nation where it began. The Ark of the Lord will return to those in whose midst it once dwelt. Not forever will "Ichabod" be written over Israel. *Even at this present time*, unbelieving Israel has a believing remnant according to the election of grace. And though it may be as in the days of Isaiah "*a very small remnant*," it is the reason for the strange preservation of the nation, spite of its terrible guiltiness. See Isa. 1:9.

We have the word of Jeremiah: "He that scattered Israel will gather him and keep him as a Shepherd does his flock." Does not the scattering and the gathering refer to the same Israel? When we are told that "the land that is called desolate" shall blossom again, after the return of the people to whom it was deeded originally, do not the desolation and the new fertility refer to the same land? Must we apply the desolation to the land of Palestine, and the removal of the desolation to the heavenly places, the sphere of the spiritual possessions of the new-creation saints?

And is it an altogether unworthy and unspiritual thing for Christ, who suffered on earth, to have His rights here, too, and to put everything right here that is now wrong? Is this troubled earth never to enjoy a righteous government? Will there never be a warless world? Must we put off all this to the eternal state in the celestial world? The fact is there can be nothing right with the "nations" as long as the one nation which is called *God's first-born nation* (Ex. 4:22) is at odds with God. In wonderful patience, divine love is waiting to see that nation come into harmony with His purposes. When the first-born among the nations is regenerate, then, and not till then, will the other nations enter, as nations, into the Kingdom of God. God is not saving nations now. Nations are being Christianized indeed; but no nation is, properly speaking, Christian. Except a man, or a nation, be born from above, it cannot see, i. e., experience, the Kingdom of God. Christ wants to save not only individuals, but nations. Not a hoof must be left behind in the devil's territory. His programme is: *Every man and the whole of every man.* And that includes a man's national as well as private life. In regenerate Israel He will have the first nation which will dare to make the Sermon on the Mount its national constitution; that will make Isaiah 2 possible as an actuality, and not as a beautiful ideal. The nations will want to learn the secret of Israel's national life, and will then also turn their swords into ploughshares and their spears into pruning hooks. For the Kingdom of God must include both heaven and earth. All things above and below must be gathered into one, even in Christ. The end cannot come before the world has seen the complete victory of the Lamb over the powers of darkness. In the place where He suffered He must be vindicated. Kings must shut their mouths at Him.

Perhaps such terms as "*pre*" and "*post*," as applied to the reign of Christ with His saints, have done us harm. They have fixed our eyes on "times and seasons" and closed them to weightier matters. Perhaps we have been too carnal in our conceptions of the Kingdom of God. But, on the other hand, we must also remember that the supremacy

of the spiritual will transform the natural. God works from within to without. And the outward is the work of His hands, as much as the spiritually inward.

It must be freely admitted that the New Testament writings are not interested in the earthly future of the Jews, or, for that matter, of the Gentiles. But it is a mistake, in my judgment, to rule out earth altogether from the divine scheme of things outlined in the New Testament. What do "*the times of the restitution of all things*" following *the conversion of the Jews*, according to Acts 3, mean? Does it not look as if the New Testament predicts the return of Eden to our troubled earth, as well as the Old? And what about Rom. 8? Is not creation anxiously waiting for the manifestation of the sons of God? Will not the full glorification of the saints, the redemption of their bodies, in which they groan in sympathy with a groaning creation, be the signal that creation itself shall be delivered from the bondage of corruption?

The fact is, the New Testament speaks of *an Age to Come*, following "*this present evil age.*" In the Age to Come all things will be seen under the feet of the Man whom God has placed over the works of His hands, already crowned with glory and honor. This is the clear doctrine of Heb. 2. There has been a fulfilment of the *day of Pentecost*. There must also be a fulfilment of the *feast of Tabernacles*, a type of the coming age, when heaven and earth shall be brought into one in the glorified Christ. But between them falls Israel's *day of atonement*, of national repentance and mourning, when they will nationally repent of the crime of the crucifixion, as was foreseen in Zech. 12 and Isa. 53. Then will the man-slayer be permitted to return to the land of his possession. See Numbers 35. The Jewish people are regarded by the divine pity as if they were a slayer *who committed the deed unwittingly*. "I wot," says Peter, "that through ignorance ye did this, as did also your rulers" (Acts 3:17). And again: "If they had known, they would not have crucified the Lord of Glory" (1 Cor. 2:28). Hence they are divinely protected, as it were, in a city of refuge. As Lev. 27:24 declared: "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God." But till they turn in repentance to Him whom they have pierced, they cannot dwell in safety in the land of their fathers. Political *Zionism* will not be able to solve their problem, any more than *Rabbinism*, orthodox or reformed. The key to the Holy Land is in the hands of "the Seed" of Abraham, the true Heir, whom they have cast out of the vineyard. Israel cannot live its national life except in union with Him.

But, as Joseph of old, hated and cast out by his brethren, fed them in the time of famine (for he loved them still for their father's sake, while seeking all the time to awaken their slumbering conscience touching their evil deed of so long ago) so that he might righteously reveal himself to them as their lost brother, whom God had exalted among the Gentiles, so it is with reference to the present relations between the Messiah and the Jews. He has been exalted by the right hand of God to His right hand, "*to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins*" (Acts 5:31). And that repentance and reinstatement of the penitent Jewish people will usher in a new era on earth. "What shall the receiving of them be but life from the dead" (Rom. 11:15)? It will be a national resurrection, more wonderful than the revival of

Greek or Polish nationality in modern times, for their national burial in the dust of the earth has lasted longer.

Daniel 2 appears to be a key passage on the subject under consideration. The king of Babylon, the first of the Gentile emperors to whom dominion was given after the passing of royal authority from the degenerate representative of the house of David, had a dream, in which was shewn to him the course of Gentile imperialism till the triumph of another type of kingdom, that of the God of heaven, a kingdom never to be destroyed.

There would be four successive empires, during which the Jewish people would be subject to Gentile overlordship. They are symbolized by the golden head of the dream-image, the silver breast and arms, the brass thighs, and the iron legs. These have been identified from ancient times as Babylonia, Medo-Persia, Macedon, and Rome (*Vide* Josephus). Under the iron empire, the last vestige of Jewish independent nationality was taken away.

The world is still in some sense under the imperial rule of Rome. The governments that have been set up on the ruins of that mighty empire have been energized by its spirit. They may yet be federated into one vast United States of Europe. Their character has undergone a striking change from original imperialism. They are mixed iron and clay. The democratic element of clay is mingled with the iron strength, popularly known today as fascism. The prophet Daniel addressed the king in these words: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces." The Virgin-born Messiah, caught up to God and His throne, is biding His time. The iron rod is in His hand. When the hour has struck, He will demolish the image of Gentile imperialism. It is militaristic and materialistic. It stands in the way of the Kingdom of God, already in its midst (See Dan. 2:44). And "*Then* was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and *the Stone that smote the image became a great mountain, and filled the whole earth.*"

Not till after the judgments that will end Gentile militaristic overlordship, will the already present Kingdom of God become a world-filling mountain. The knowledge of the Lord, according to the prophet Isaiah, will then cover the earth as the waters cover the sea. "When the judgments are upon the earth," says the prophet, "the inhabitants of the earth will learn righteousness." So there is to be a great expansion of the reign of God in the hearts and in the lives of men in the world, which is bound to affect profoundly communal, civic, national, and international relations. And during that period, when Christ will have His rights upon earth, as He has them already in heaven, He will also have His rights in Israel. Their national structure is a desolation, but only *until* they shall say: "Blessed is He that cometh in the Name of the Lord."

Of course that does not mean that a Jew, face to face with the Messianic credentials of the Blessed Babe born in Bethlehem, of royal descent, and declared to be the Son of God with power by resurrection from the dead, and rejecting Him, will have another opportunity offered him at the time of the national conversion of his people. "If ye believe not that I am He, ye shall die in your sins," is directly addressed to such an one. It simply means this: *Now* an election out of Israel, "a seed," serves Him; *then* it will

be the nation as such. And the national conversion of the Jews, with the consequent lifting of the chastening rod upon them, will be the signal of the glorious coming in, like the sea at flood-time, of the Gentile world into that experience of the Kingdom of God, the power which is able to put everything right that is wrong in the life and institutions of individuals, and of society, also.

This is beautifully expressed in Psalm 67: "God be merciful unto *us*, and bless *us;* and cause His face to shine upon *us;* that Thy way may be known upon *earth*, Thy saving health among *all* nations. Let the peoples praise Thee, O God; let all the peoples praise Thee! O let the nations be glad and sing for joy; for Thou shalt judge the peoples righteously, and govern the nations upon earth. Let the peoples praise Thee, O God; let all the peoples praise Thee! Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him."

In other words: The full blessing of the nations, the redemption of nature from the curse, the setting up of a righteous government in the world, ending the misrule of Gentile militarism and imperialism, waits upon the nation of Israel, still beloved for the fathers' sakes, coming again into the light of the divine countenance. And they will find that healing light in the face of Jesus Christ.

—*From The Evangelical Christian*

"WE HAVE"

By Pastor Herbert Hogg

(Continued)

NEXT we consider "strong consolation" and "hope" in Hebrews 6: 18, 19. This is a fitting and needful combination—consolation now and hope ahead, comfort and prospect. It is fitting because believers need God's strength amid trial, and needful in order to keep and to encourage progress. Our Lord does not want us to be "slow of heart to believe" (Luke 24: 25) nor our harps hung on the willows (Psa. 137: 2). Our consolation and hope *we have*, to incite faith and trust and to give the song of courage and deliverance.

Our consolation and hope are not the vain and delusive ways of men—they are not earth-born. "A man can receive nothing, except it be given him from heaven" (John 3: 27). What we have is God-given and heaven-born. Our sufficiency is of God, given by One who works all things together for our good (Romans 8: 28), and born in the heart of Him who knows the path we take and loves to bring to pass the best for us.

Then, too, our consolation and hope are related to, and dependent upon, God's faithfulness and power. His Word and Name are involved. "His oath, His covenant, His Blood, support me in the whelming flood; when all around my soul gives way, He then is all my hope and stay." James McKendrick, the Scottish evangelist, says, "His ability knows no disability." He is able and faithful. "So, why not trust Him and shout? You'll be sorry you worried at all tomorrow morning."

Working Away in Warsaw

By F. A. McGaw

"I MUST work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9 : 4).

Last Sunday evening, for at least an hour and a half, I had the privilege of sitting in my room with six Jewish young men and speaking to them of Jesus, their Messiah. With us seven men were Miss Christoffersen, our deaconess sister, and three believing young Jewish girls.

One of the young men is R—, who was recently converted in our rooms. He is always ready to pray or testify and to read the Scriptures. He is seventeen years old.

Four of the six have Old Testament names: Abraham, Isaac, Moses, and Solomon. Isaac has been here before. He has been with some of the other missions in the city, and has made a start, but somehow has failed to become established in the faith. He is twenty-seven years old. He showed me the sweet, pictured baby face of his child, whom he is not permitted to see. His wife, who is an atheist, got a divorce and married a rich man. Isaac is well versed in the New Testament, and it is said that he knows the Psalms by heart. He seems to me like a good many Gentiles whom I have met in mission work—they fail to "strike rock bottom," and hence they go back. The best I can do for him is to love him and be faithful to his soul, praying that God may do such a thorough work in his heart that he will never go back. The original Isaac was not a backslider.

The other four of the six are all new, but they seemed interested and promised to come again.

I spoke from the third chapter of John, Miss Christoffersen interpreting. I tried to make plain what Jesus meant by being born again, that the way by which this great work was produced was by receiving Jesus Christ into our hearts, as stated in John 1 : 12, 13: "As many as received him, to them gave he power to become the sons of God, even to them that believe in his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Then I explained that as Moses lifted up the serpent in the wilderness, even so the Son of man has already been lifted up on the Cross of Calvary. Shortly before, the children had sung that old gospel hymn we knew years ago:

"There is life for a look at the Crucified One;
There is life at this moment for thee."

I closed my talk by referring to John 3 : 16.

Miss Christoffersen took up the message and drilled them for a time on John 3 : 16. Then she related something of the story of Samuel Morris, the black boy who came out of the Gold Coast of Africa and went to New York to meet Stephen Merritt and learn more about the Holy Spirit. The first night, Stephen Merritt left him in a nearby mission until he returned. When he entered the mission about 10:30, Samuel Morris was on the platform and had seventeen men on their knees at the altar, crying, confessing, and praying. Our Jewish young men were interested.

Then our deaconess sister, who lives with us and helps in the mission here in Warsaw, related her experience at the hospital. Heinrich, a Jewish Christian of about twenty, was in our rooms about a week before he was taken to the hospital. We heard of his being there, and the deaconess, being a registered nurse and having access to the hospitals, went and sat up with him on what proved to be the last night of his life on earth. She came home for a few hours of sleep, and then she and Miss Christoffersen went together to visit him early in the morning. He knew he could not live, but was fully prepared to go. Shortly before he passed away, he sang two stanzas of a hymn, in a clear, strong voice. The chorus runs like this:

"My sins are all forgiven;
I am free, I am free!
Jesus has given me life;
I am free, I am free!
Hallelujah! Hallelujah!
I am free, I am free!"

There were about fifty patients in that ward, and they listened in perfect stillness to the triumphant song of that dying Hebrew Christian boy. I believe

the six young Hebrews in my room Sunday night were impressed with this recital of what Jesus Christ can do for a trusting soul.

The two young girls, who are about fourteen or fifteen years old, testified—they are believing Jewesses—and little Machcia, who is about ten, told of what Jesus means to her: "Yesuah ist Meshech" (in the Yiddish, meaning, "Jesus is Messiah"). She told how Jesus is up in heaven and also in her heart.

Our new convert, R—, read from Luke 16 about the rich man in hell asking Abraham that someone might go to his five brethren and warn them, lest they, too, should come to that place of torment. Abraham said, "They have Moses and the prophets; let them hear them."

As we closed our simple gospel service, the thought came to me that they had had Scripture, song, testimony, and incident, presenting to them Jesus Christ, the Messiah of Israel. Dear reader, will you not pray for these young men.

The four Jewish missions in Warsaw have a monthly meeting for prayer on the first Friday of each month, and then on Saturday evening, a testimony meeting—an open meeting for Jews. The April meetings fell to the lot of Miss Christoffersen. The Friday afternoon prayer meeting was good, but it is the Saturday evening meeting about which I want to tell you.

It was held in what I call the "Christian Endeavor Church," because the pastor wears a "C. E." pin. I think it is connected with the Lutherans. This pastor and his church are very friendly to our mission and to work among the Jews, a large number of whom live near the church.

As it was near Easter, Miss Christoffersen had arranged the program with reference to this season. The first and the last Passover, the Crucifixion, and the Resurrection were the leading thoughts in the songs, Scriptures, and addresses. One song was used which is often sung in America at this time of year:

"Low in the grave he lay,
Jesus, my Saviour, etc."

and then the chorus:

"Up from the grave He arose,
With a mighty triumph o'er His foes, etc."

Little Machcia, who lives with us because her mother lives out at one of those filthy "barracks" and cannot properly care for her, though she loves her child dearly, recited the first part of Matthew 28, the Resurrection Chapter, in a good, strong, clear voice. The Jewish people in the audience listened attentively. Then four brothers, the oldest about fifteen, and the youngest about four, recited Scripture verses, with energy and gestures, and Pearl, seventeen, recited the whole of the 53rd chapter of Isaiah. There were other songs and recitations bearing on the general subject of the meeting.

There were some short addresses, one of them by the pastor of the Church of England mission, a fine young English clergyman. This was on the Resurrection and was interpreted into the Yiddish. Other talks were given by Hebrew-Christian men. In all this varied and interesting program, Christ as the Jewish Messiah and as our Sin-bearer—dying, buried, and risen—was beautifully brought to that Jewish audience.

There were about 200 Jews present, and though the program was rather long, they listened very quietly. Surely there were hungry souls there who heard God's voice. These Saturday evening testimony meetings have drawn together Jewish hearers to the number of from 50 to 100, and I am safe in saying that this was the largest attendance yet of Jews. It was evident that God was in that meeting, dealing with some of those 200.

Now, that meeting was held Saturday evening. The following Wednesday afternoon, a Jewish boy of seventeen, by the well-known name of Abraham, walked into our upper room on Jerusalem Avenue. He came alone and was deeply interested. He had attended that Saturday evening meeting, the first time in all his life that he had ever attended a meeting of that kind or had heard a gospel message. It was all new and strange to Abraham. Our street and number had been announced, and he had come to learn more.

Miss Christoffersen talked with him in Yiddish. Then she brought him to my room, and asked me to pray for him. I laid my hands on his dear head and prayed that he might indeed be an Abraham and walk in the footsteps of his great forefather. He has been coming since and has confessed his sins and asked God to forgive him. Miss Christoffersen, in her loving, capable way, gets him seated by her desk and shows him the way of God more perfectly.

Remember in your prayers this simple-hearted, teachable Jewish boy.

At last night's meeting, there were fourteen—four Jewish men, five Jewish boys, and five Jewish girls. After we had had supper together (most of these were at the meal) we sat around the table. The song books were passed around and a good many Yiddish hymns were sung. Esther, a devoted young Christian, read a Scripture lesson. Prayer was offered, and then Miss Christoffersen gave them a Bible lesson. There were earnest, serious faces among them as we sat there together in that informal group.

This week we sent to a zealous young Hebrew-Christian brother a package of Polish New Testaments, fifty in number. He is working alone among his people and says there are many Jews in his city. Then, this week there have come to us several thousand of Dr. Cooper's excellent booklets. The deaconess and a Hebrew-Christian girl, a recent convert, have been distributing these among the "lost sheep of the house of Israel."

Two days this week, Miss Christoffersen and the deaconess have been out at Radosc (The Pleasant), getting it in readiness for taking out the groups of children. We long, most of all, that God may work in the hearts of the men and women and boys and girls who come into her hands, by His blessed Holy Spirit.

Spring is coming. The grass is beginning to show life. Soon the trees, which now seem dead, will put on leaf and bloom and fruit. It is Nature's annual revival. Shall we not pray for a revival in dear old Warsaw? I dare say it is many a long year since this city witnessed a really spiritual awakening. Dear reader, have we faith to pray for it? Jesus said: "If ye shall ask anything in my name, I will do it."

VISITING AMERICA AGAIN

By Mrs. Pauline Nikoff

(Bulgaria)

TO THINK that anyone can really be in touch with the Creator is most marvelous. Jesus, by His life and teachings, declared this to be a reality and a most blessed fact. The Bible is full of marvelous answers to prayer. We read in it that people were led and guided, saved from peril, and preserved in the midst of dangers. Prison doors were opened, and enemies made powerless, by means of prayer. God does not change—He still answers prayer. Anyone who is in earnest in his loyalty to God will not only receive answers to prayer, but they will be answers so wonderful in their character as to seem to him little short of miraculous.

My own life and work I owe to prayer. Without it, life would be impossible and perfectly unhappy. Thank God, He has been very merciful unto me. He has answered my prayers and I am so happy in Him. Praise His Name!

Several years have passed since I left beautiful America. I have always had a strong desire to see it again—to renew the ties of friendship, to make new friends, and to refresh my mind and soul in the rich spiritual atmosphere beyond the ocean. Humanly speaking, however, this was impossible, for I do not have the means to undertake such a long and expensive journey. Nevertheless, I prayed constantly about it, and in His own time He opened the way and answered my earnest prayer. This year the convention of the W. C. T. U. will be held in Washington, D. C., and I have been chosen to represent Bulgaria in this great Christian gathering. Not only that, but God has wonderfully arranged with regard to my traveling expenses. All praise be to His Name and many thanks to all the friends who are so nobly helping me in the matter! May God richly bless them all!

Temperance work was introduced in Bulgaria seventy years ago by a lady missionary and has been developed by our Protestant churches. From our evangelical communities it passed into the life of the whole nation. Today the different societies are united into the Bulgarian Temperance Federation, which has about 60,000 members. I am now serving as president of our W. C. T. U. We stand for all-round Christian temperance. Our society is doing a real Christian missionary work and is a gathering where the Name of Christ is glorified.

I plan to leave Bulgaria on the 15th of April and, by God's help, I hope to be in the U. S. A. about the first of May. Therefore, I wish to send hearty greetings to all our readers and friends. I assure you I shall be only too glad to meet you and visit all the friends who are interested in our Lord's work in Bulgaria among women, young people, and children. He has done a great work here. May God bless us all! Pray for me.

Life in Albania

By Arthur W. Konrad

FOUR and one-half months have passed since we arrived—four and one-half months of new experiences and of testing His promises. Truly, He *abideth* faithful!

As yet we are unable to speak Albanian, but this period of silence has had its peculiar blessings. How true it is that He uses times like these to make us hear what would otherwise be crowded out! The problem of dialects would not be serious, for there are only two, but we have experienced all sorts of difficulty because the only available grammar books have badly confused the two dialects in an effort to arrive at a standard language. To make matters worse, there is no Albanian dictionary, and the intrusion of foreign words into the language has been altogether arbitrary and unlimited. As a result, many true Albanian words have Turkish, Greek, or English equivalents, which are used arbitrarily in various parts of the country. Gradually, the hard sounds are becoming easier and, although we're not altogether satisfied with our progress, we're patiently digging away. The one bright spot in this whole matter has been our good, patient teacher. We do praise God for her.

Much of our time, recently, has been taken up with remodeling of the chapel. The seating capacity has been increased, an overflow room has been provided by the construction of a large doorway between the chapel and an adjoining room, new benches have been made, and we have painted, whitewashed, and stained, so as to make the atmosphere inviting. With few exceptions, only the Orthodox come to the preaching services, and it seems now that any attempt to reach the Moslems must be made in their section of the city.

Another project to which we have been devoting ourselves is that of tract distribution. The Mission's tract supply was too small for any adequate beginning, but several tract agencies have already promised their support, and we look forward to distributing many portions of Scripture by mail and in the market places, in the very near future. This is a work of great importance, and we invite your prayerful support in it. The Word is little known, much less heeded. Knowing its power in our own lives, we believe He can use it here to the conviction and salvation of many Albanians.

Albanian Street Scene
(Eddie Awaiting Visitors)

We wish you could be with us to see some of the sights which are so interesting to us. It seems queer to walk in the street, but everyone else does. Besides, the cobblestone sidewalks are very narrow. The coming of warm weather has brought people out of their houses, and now they sit or stand in the gateways (most of the yards are walled) to gossip and to pass their time. It is not at all uncommon to see women knitting as they walk along the streets; and it is amusing to see the men fingering their strings of large, brightly colored beads as they go about their business or pleasure. The fingering of the beads is supposed to give them that nonchalance and leisurely bearing so desirable among them. Then, too, the burden-bearers are an interesting feature of Albanian city life. They are called "hamalls" and are really human delivery trucks. They swarm the market place and loiter about the stores in search of trade. Sometimes they carry immense loads on their backs—up to three and four

hundred pounds. Carrying burdens of any sort is very humbling work here. Most workmen even scorn the idea of carrying their tools to their work. Accordingly, these "hamalls" find all sorts of work to do. Whenever we go to market, we are accosted by them at every turn, and usually we shake our heads in the negative (up and down in Albania!) to assure them that we like to carry our own baskets. Many of these interesting details of Albanian life are portrayed in the *National Geographic Magazine* of February, 1931, and those of you who have access to old copies of this magazine will be interested in reading the article.

The Albanians have an adage that has come to our ears often—"It's better to be a dog in America than a man in Albania." Most of them think of America and other countries as gardens of comfort and plenty, and cannot understand why we should have come here. What an opportunity, then, to explain to them our ambassadorship in behalf of the risen Christ! They mistrust each other, with good reason, but many are perfectly willing to trust Americans. May God give us the grace to fulfil that trust, even to the extent of guiding them aright as to their soul's salvation!

Several new laws have been announced by the government recently. Women are now forbidden to wear veils. Up to this time the veil has been a common protection, especially among Moslem women. In addition, Moslem men are now forbidden to wear the black, brimless hats that were popular substitutes for the red fez, abolished previously. We are told that, in some sections of the country, these two new laws are being disregarded. How true that is, we cannot tell. It is certain, however, that much opposition will be mustered. Because freedom of the press is but an unrealized hope, and government newspapers are the only good, available indication of the happenings in the country, accurate news is meager. Effective as soon as appropriations can be set up, village women are to be taught better methods of child and home care, etc., and, last but not least, religion (Mohammedanism, "Orthodoxism" and Catholicism) is to be taught in the public schools. Whether this latter measure is merely for protection against communism or whether it comes from a sincere motive is not yet clear. At any rate, we trust that it will give us, indirectly, greater freedom in proclaiming the gospel.

Are Albanians hungry for the gospel? We are suffering from no such delusion. Occasionally, we hear of one who is earnestly seeking the truth and whose heart has been prepared by the conviction of the Holy Spirit, but the masses are indifferent. Many know the vocabulary of faith, but their hearts are far from Him and their righteousness is still one of their own making and not His. Almost daily the tolling of the cathedral bell nearby reminds us that another soul has passed into a Christless eternity. Whose heart would not be stirred? And, as we go out of the city and climb the hills about us, we can see the city and hear the many noises of it below us, and we are reminded of His lament over Jerusalem. Pray with us that conviction may be wrought in careless hearts; that many shall be turned to behold and claim the Lamb that was slain for us *and for them*. We pray for each one of you by name, and the Lord has blessed us in that intercession. May you share those blessings with us!

A GREAT SERVICE

Many of God's people, owing to business engagements, have not much time for engaging in Christian work. Many, owing to home duties, cannot, as they would wish, do much work for the Lord; and again, many confined to their home, perhaps confined to a bed of sickness, are, against their will, kept from engaging in some form of Christian labour; but be our circumstances in business, in home, in sickness, what they may, from none of us is withheld the privilege of being interceders with God for a perishing world.—*Dr. S. H. Strain.*

"The messages, reports, and letters in THE EUROPEAN HARVEST FIELD always stir my heart to renewed prayer for all those who are on the field, as well as those here at home. God is wonderfully blessing the efforts and labor to bring the gospel to these needy people in darkness and superstition. May they get their hearts and eyes opened to receive the blessed truth of the gospel! May God give the missionaries strength and courage in this hard work, and may they feel His presence and nearness as they go out day by day to preach Jesus Christ and Him crucified!"

Keeping a Visitor Busy

By John Kovalchuk (Carpathian Russia)

IN PREVIOUS reports, I have told of the opportunities we have for the work of evangelization in this country, especially in the winter time, when the people have nothing to do and there are so many different holidays and the winter nights are so long. We hold meetings very frequently, in different places, and distribute Bibles, Testaments, Gospels, and tracts in various languages. We are always glad to have visiting preachers, but especially so in the winter, as they can help us very much in our meetings. The people are always anxious to see a new preacher and to hear what he has to say about our Lord, especially if the preacher comes from a foreign land.

We were very glad, recently, to have fellowship with Rev. I. V. Neprash, of Philadelphia. He is a representative of the Russian Bible Fund and is traveling in Europe at present, distributing Russian Bibles and New Testaments among those Russian people who cannot afford to buy the Scriptures. Mr. Neprash visited us five years ago, and some of our people remembered him. I myself have known this good brother for many years. In fact, he and Mrs. Neprash were my first teachers after my conversion to Christ. I can never forget the love and sincerity they manifested toward us in the Russian Bible and Educational Institute in Philadelphia, and I thank the Lord for them. They surely put me on a sound foundation at the very beginning, namely, Christ Jesus our Saviour. It, therefore, gave us great pleasure to have this man of God here with us for two weeks, holding meetings in different places in our widely extended field.

Coming from the U. S. A., Mr. Neprash spent some time in Germany. He then came to Prague, Czechoslovakia, where he spent several days. On his way from Prague to Bustino, he stopped at Uzhorod, the capital of Carpathian Russia. While there, he visited our stations of work in that great region, holding very blessed meetings. Our believers there were very much pleased, and Mr. Neprash himself enjoyed making these contacts. Then he came to the city of Mukachevo, another great Russian center, which is surrounded by many large Russian towns and villages. Here, also, he held several meetings, together with our friends

Believers in Bustino (Mr. Neprash in Center)

and co-workers. He then came on to Bustino, where we had announced his meetings and were awaiting his coming. Mr. Philip Manetz was in Neresnice and vicinity at the time, holding services there for several days, as there were some Greek Orthodox holidays and the people could come to the services during the day.

Our hall in Bustino was lit up and the people were gathering for the service, when we came from the station with Mr. Neprash at 6.00 P. M. After a little refreshment, we went to the hall and started our service with gospel songs, reading of the Word of God, and prayer. Then, introducing our guest, we asked him to give the message the Lord had laid upon his heart. It is customary among Russian Christians to send greetings one to another, and Brother Neprash brought us warm greetings and best wishes for God's blessing from many different churches in the U. S. A., Germany, Prague, and other places which he had visited. We thanked him for the greetings and asked him to express our sincere greetings and best wishes to all the believers whom he would visit after he left us. Then Mr. Neprash read John 15 : 1 : "I am the true vine," and gave a good message on these words. He told us there are many different vines in this world, but only one *true* Vine, Christ Jesus, and blessed is the man who drinks of the true Vine, but woe unto everyone who drinks of any other vine. He gave us very vivid illustrations from the actual lives of people who are drinking of different vines other than Christ, and also pictured the results in the lives of others who are drinking of the true Vine, Christ Jesus. The congregation listened most attentively, while the Holy Spirit worked and impressed the truth upon their hearts.

The next day, we again had an evening service in Bustino. Mr. Neprash gave a message from the 15th chapter of Luke, the story of the Prodigal Son. He showed us how awful is the condition of all those who depart from the Father, and also how great is the love of the Father toward those who come back to Him, etc.

The following day, we went to Neresnice. Permit me to say a few words here about our co-worker, Mrs. H. Ermolinsky. The readers of the paper remember that several months ago she broke her hip and was in the hospital. We asked all our friends to pray for her. Now we wish to thank all those who prayed, for the Lord has wonderfully healed her in answer to your prayers, in much shorter time than would ordinarily be required. Even the doctors in the hospital were surprised at her rapid healing, especially at her age, namely, 65 years. Mrs. Ermolinsky wishes us to express her heartfelt thanks for the help she received in her hospital expense through the American European Fellowship. It certainly encouraged her very much in her time of trial. May the Lord repay the givers and richly bless them! Mrs. Ermolinsky is now back in Neresnice and, though she is not yet very strong, is working as usual with the children. She is also taking care of those in the orphanage, while Miss Selody is in the U. S. A.

When we came to Neresnice with Mr. Neprash, Mrs. Ermolinsky was waiting for us. She had announced our coming and also the night meeting, and when we arrived we found the hall filled with people, who were singing the gospel hymns and rejoicing in the Lord. The service, as usual, was opened with the reading of the Word and prayer. Mr. Neprash gave a message on the life in Christ, and the hearers showed great interest and were very attentive. At the conclusion, many took part in prayer, thanking God for the life in Him and asking for His grace and the Spirit's leading in the future.

Early the next morning, a brother from Shiroky Luh, a town about fifteen miles from Neresnice, came in a wagon hitched with two horses. He asked us to go with him without delay, because the believers had rented a hall in the center of town and were waiting for us. We had a meeting at 6.00 o'clock that evening, and also the morning of the following day. At both services, the hall was filled with people—men and women, old and young. The people here are more acquainted with the Word of God than in some other places, as it has been preached here for quite a long time. We have had several baptismal services in this place, which were attended by many people, who heard the gospel at those times. At this time, also, many had the opportunity of hearing the glad news of salvation through the Lord Jesus.

We held one more meeting at Neresnice, but, as Mr. Neprash's time was limited, we had to omit some of our other stations and return to Bustino. We had another good service here on Saturday night. We had been invited by a brother in Choma-

lovo, a large town about twenty miles from Bustino, to have a service there on Sunday morning. He had built a large house containing five rooms, the largest of which he had promised to give for gospel meetings, and he wanted us to come and hold a dedication service. This town is certainly a very good Russian center, being situated along the main road and closely surrounded by many towns and villages, large and small. The opportunity to evangelize this region is an unusual one, so Mr. Neprash accompanied a group of our young people and myself and we drove to the town by horse and wagon. On our way there, we were joined by the believers from Ugly, a town not very far from Chomalovo. They knew we were going to hold a service there, and almost the whole congregation had come to join us in that meeting. Old and young, and even children, came, in spite of wet, cold, snowy weather. We went on together, rejoicing in the Lord.

In Chomalovo, we were greeted by the happy face of our host, who came out to the road to meet us. We entered the house, only two rooms of which were finished, and in one of these we were to hold the service. As it was still rather early and strangers had not yet arrived, we asked Mr. Neprash to give a word of counsel to the believers only, which he did very willingly. He read from the Word of God about the feeding of the five thousand, and gave us a very instructive talk. He showed us how we are surrounded on all sides by hungry crowds, whom our Lord wants us to feed. The food supply is inexhaustible. "They did all eat, and were filled: and they took up of the fragments that remained twelve baskets full." The Lord takes the bread, blesses it, breaks it, and then uses it, etc. We then prayed fervently, one after another, asking God to use us for His own glory among these hungry people in Carpathian Russia, where the need is so great.

After this message, we had a service for all, in which Mr. Neprash again took the main part. At the conclusion, I read from Acts 16 : 13-15 about Lydia, who, after her conversion, besought Paul, the servant of God, to come into her house and abide there, etc. Matthew, Zaccheus, and others did the same when they believed on the Lord, and so does everyone now who sincerely accepts the Lord into his heart. The Lord will surely richly bless every home that invites Him to stay there, to rule and guide, etc. I told how our brother had given his heart to the Lord and now wished to dedicate his house and everything to Him. Then we prayed, asking the Lord's blessing on the brother and his family and his house. The owner of the house then prayed very fervently, thanking the Lord for this happy opportunity of inviting the Lord into his house. He asked the Lord to stay with them, leading and blessing him and his wife and children. He acknowledged Him as Lord of their lives and all they possessed, and prayed that they and their house might be a blessing to many around them. At the close of the meeting, many New Testaments and tracts were given away.

After dinner, we went back to Bustino, where Mr. Philip Manetz had conducted the morning service and was awaiting our return for the evening meeting. The people had already begun to gather for the meeting when we arrived, and we soon began the service. Our prayer hall was filled with people. Mr. Neprash delivered a strong message on the verse, "Grieve not the Holy Spirit." The whole congregation listened very attentively and it was very evident that the Holy Spirit was present, penetrating hearts and impressing them with the words of God's messenger. We believe that all that was done will bring results in God's own time.

The next day Mr. Neprash went to Bessarabia, Roumania, where more Russian brethren were awaiting him. May the Lord richly bless him and the work he is doing!

Through Pain to Blessing

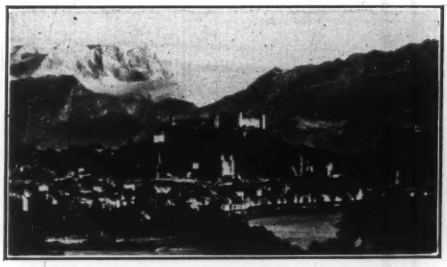
God will do His part to increase our faith, but the means He uses we oftentimes do not like. Trials, difficulties, disappointments, losses, bereavements, sickness—all these are employed by our Heavenly Father for the exercise and increase of our faith. If an infant never used his limbs, they would remain weak, but they are strengthened and invigorated by exercise.

So it is with faith, and God delights to exercise our faith—first, for blessing in our souls; then, for blessing in the church at large, and also for those without.—*George Müller.*

In Reformation Surroundings

By Miss E. H. Steyrer (Austria)

FOR the past five weeks, I have been in Salzburg, a most beautiful town in the Alps, well known to many Americans who come here for the music festivals which take place every year during the month of August. The scenery all around is marvelous. There are high, rocky mountains covered with snow away down to the valleys, where thousands of sweet spring flowers are already in bloom. Wherever there is a small space free of snow, the little blossoms lift their fragrant heads toward the sky.



Town of Salzburg

Hohensalzburg, the ancient castle built on a steep rock in the middle of the town, has never been conquered by any foe. Its walls in most places are six feet thick, and the mighty towers on each corner, fixed upon the rock and built into it, have made a successful attack impossible. All through the centuries, the inside of the castle has remained unchanged, and one can well imagine the life that was carried on there during the Middle Ages and the time of the cruel counter-reformation. At that time it was the seat of the archbishops of Salzburg, who had full power over the county and lived a life of luxury, surrounded by courtiers and women.

Low, narrow niches in the thick walls of certain rooms show the place where Protestants were tortured to death if they were not willing to give up their Bibles. These niches were just big enough for a man to sit on the floor with his knees drawn up to the chin and his head bowed low between them. In this position he had to remain motionless until he died or became insane. One of these places was connected with an iron stove. If the poor victim would not betray his fellow Christians or give some other information that was wanted of him, he was forced into the niche, while the stove was heated more and more until it was red hot and the poor victim was roasted alive in this awful, helpless position. Many of the believers were attached to ropes and let down through a round hole in the floor into a dark dungeon without even the smallest window—an awful place without ventilation or light, where many before them had died a cruel death. The hole in the floor was then covered with a heavy lid, and they were left below without any hope of escape.

Outside of the town, hundreds of believers were burned at the stake, while more than 36,000 of the best and truest Christians were driven out of the beautiful homeland they loved so much. They had to leave behind all they possessed, even their small children, from babyhood to fifteen years of age. These children were brought up in convents and nunneries, and Catholicism reigned again, fiercer and darker than ever before. Those children were the ancestors of today's population of Salzburg and the country round about.

In recent years, tens of thousands have turned back to the Protestant faith; many others hate the machinery of the Catholic church from the depth of their being, but they are helpless, bound hand and foot and unable to get loose. It would mean loss of employment and many times even of freedom. For their children's sake, they are forced to remain in the church. It also happens quite frequently that people asking to be transferred to the evangelical church are examined by a doctor and declared "insane" and therefore unable to choose for themselves which faith they ought to follow.

Sometimes it almost seems as if we were still living in the Middle Ages. It seems as though a ban had been laid upon the place—the Word of God does not take root and break through. The evangelical church is well filled—yes, overcrowded—with people who have come over from the Catholic church, but most of them know nothing of salvation

or the assurance of everlasting life. Many of them have attended church and our meetings for years, but do not come to a decision, nor do they grow in grace or bear any fruit. Of course, there are always some who are earnestly seeking and finding the Lord and salvation. We have much reason to be thankful and are praying and trusting for many more.

In my last article, I told you of God's blessing in Graz. I had been back at Vienna only four days when a special delivery letter called me to Salzburg to take charge of our post there, as the sister who works here had broken down in health and had to be taken away for some time. Strenuous work and undernourishment were the causes of her sickness, and it was with deepest gratitude toward God and His faithful stewards in America, who so kindly provided for just such cases, that we could send her to a deaconess home, where she could rest and receive the food necessary to build her up again.

I was alone for four weeks. During that time I held 34 meetings, often two a day and sometimes three. Sunday from 3:00 to 6:30 the young girls meet, and from 7:00 to 8:00 we have our regular Sunday meeting, with men and women attending. Monday is visiting day, and so is Tuesday. At 8:00 P. M., the young girls meet again for Bible study. Wednesday, at 4:00, we have a women's Bible class, and from 5:00 to 7:00 a children's meeting. Thursday eve at 8:00, we have a Bible study class just across the border, in Reichenhall, Germany; Friday there is a temperance meeting and Bible class; Saturday from 2:00 to 6:30 the smaller children have a play hour and Bible story telling, and at 8:00, we have prayer meeting. In between, I have had to visit the sick and shut-ins, the poor and the crippled, to bring them temporal and spiritual help and encouragement, and the Lord has been with me. Now the sister is back again, but she is still weak and unable to do the work alone. I shall therefore stay a few weeks longer to help her.

It is wonderful to be here. I can never praise the Lord enough for having permitted me to return to Austria and having made His stewards willing to send me and provide for me so that I can serve here where I am needed most. The Lord alone knows how thankful we are for the help we receive for other of our workers, who would most likely have to lay down their work now when it is needed so much.

The crisis of our work has not yet passed. In fact, it becomes more strenuous every month, but the dear Lord, our almighty Heavenly Father, who has so graciously provided through the years, He who is encouraging us by the prayer and sympathy and gifts of dear Christian friends in America, will also provide in the future. This is my firm belief, and we praise Him for it.

Often I can just feel the prayer that is going heavenward for me. I appreciate it more than I can tell in words, and I do ask all those who read these lines to pray for us and to keep on praying until God can break through and send an awakening, of His own people first and then among those who know Him not. Please pray for Austria, which has suffered so much all through the centuries, and for the people, who suffer today in physical, and much more in spiritual, need and poverty. Pray also for our work and all the workers, that we may stand true and firm through this time of stress and uncertainty, and that we may be so completely surrendered to God and His will that He can mold us and use us after His own will to the salvation of many souls, that we might become a power in Austria, a shining light in the darkness.

A Work For All

If the work of God is to find success, it must be through prayer. If the schemes of Satan are to be brought to nought, it will depend upon our entrance into the sphere of prayer. If we are to be strong for warfare, we must learn the laws of prayer and put them into practice.

Two facts emphasize this need: first, the *darkness* of the situation. We cannot paint it too dark. Look at the world, with its predominating helplessness and confusion, both among political parties and among the nations. Class hatred is increasing in bitterness. Statesmen are baffled. The second emphasis is found in the condition of the church, which is more oppressive than the world darkness, because there the light of God once shined.

The other side is the *hopefulness* of the hour. Satan knows that his time is short. He is conscious of a coming counter-challenge. When he moves, God counter-moves, just as He did in Eden.

—*Gordon W. Watt.*

The gentleness of Christ is the comeliest ornament that a Christian can wear.—*William Arnot.*

The Jew Needs Salvation

By Charles J. Service

BEING a Jew may be a privilege, but it does not bring salvation. There is but one door through which all must enter. God's grace provided this plan of redemption—let us not keep it to ourselves. Oh, friends, let us wake up, before God sees fit to give us a rude awakening! We dare not be selfish, after He has done so much for each one of us. He spared not His only begotten Son, but freely gave Him up for us all. Dare you, in the light of this, deny the Light to those who are His brethren according to the flesh? *What will you do for Him?*

We have long been considering this—have we come to no conclusion? Shame on us! Friend, let me plead with you. There is still time to do something—the King has not yet come. Oh, let us get busy while we still have this opportunity! I am truly thankful to God my Saviour that He has spared my life to do something more for Jesus Christ, my Lord and Saviour. Restoration is promised to Israel, and you and I are wonderfully blessed in being alive in these days, when such things will be brought to pass. Let us avail ourselves of our glorious privileges.

"They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations . . . Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isa. 61 : 4, 6). Thus the picture unfolds, and the story opens up. "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. 62 : 2, 3).

How the great enemy has sought to destroy this chosen people of our God! Oh, let us come up to the assistance of our Lord! Let all our ransomed powers be at the disposal of our Lord and Saviour, Jesus Christ. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing . . . Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zeph. 3: 17, 19, 20).

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Oh, the wonders of the grace of God! First in His thoughts came the people of His choosing. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; *to the Jew first*, and also to the Greek" (Rom. 1 : 16). "Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one . . . Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also" (Rom. 3 : 9, 10, 29).

Is this not most convincing, that salvation is received in the same way by all, through the grace of God, as a gift? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3 : 16). "Thou in thy mercy hast led forth the people which thou hast redeemed . . . Thou shalt bring them in, and plant them in the mountain of thine inheritance." "Who his own self bare our sins in his own body on the tree . . . by whose stripes ye were healed."

Well might the prayer of Elisha be offered for many of God's dear children, with regard to Israel: "I pray thee, open his eyes, that he may see." What would he see? The land filling up, as God said it would, but, sad to say, with a people full of unbelief. Shall we let them remain so, or shall we hasten to their rescue with the "good news"? We must do something now—we cannot claim ignorance. For each one of us it must be yea or nay! Which will be your response? "*Lord, what wilt thou have me to do?*"

I am still on the job, and shall gladly send forward all that comes to me at 1036 Almond Court, Long Beach, California. You and I will be responsible if the Jews are lost, for God is "not willing that any should perish," not even the least. Listen to God's Word and see how great is His love and mercy. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. 54 : 7-10).

A NEW OPPORTUNITY

By K. Jaroszuk

(Poland)

THIS month the Lord helped me to visit 17 Russian, 26 Polish, and 37 Jewish families. I conducted two evangelical meetings, two prayer meetings, and preached on three occasions. I visited three different places besides my home town. In order to do this, I traveled 80 kilometers on my bicycle. I also received callers at my home and distributed gospel literature.

I lost much time because I was obliged to do manual labor in order to support myself, but, in the evening, after work, I did visitation work and talked with people about the Lord. I thank Him that, in spite of the difficulties, He helped me to work for Him. I find that the visitation work is much blessed by the Lord. Many times, during our conversation, people ask interesting questions, and an explanation of the Word of God often leads them to the Lord.

We had a conference of all Christian workers in the town of Brest-on-the-Bug. At this conference we discussed the general situation and the methods to be pursued in order to make our Christian work more productive. At that meeting it was proposed that I take the work in the town of Kamenetz-Litovsk and its surroundings. After prayer, I decided to accept the proposition. When I arrived at my new field of labor, I soon found that the work had been neglected and it was necessary to use much energy to put it on its feet again. We had to visit not only every village but every family in the village and have personal contact with the people. It was necessary to be ready for the Lord's work at any time, and we must have at least three or four gospel meetings every week. Before my coming to this place, they had only two or three meetings a month. In order to conduct meetings, it is necessary to have a meeting hall, but the building of a chapel is very expensive. It would cost approximately $500.00 or $600.00—and there is no money. I came to the decision that, before praying for the building of a chapel, it would be necessary to rent a hall, which would cost $50.00—but this, of course, we do not have. The people are so poor that to raise $50.00 for rent would take a year or more of saving. There is only one thing to do—trust in the Lord and pray (I Peter 5 : 7).

There are about 150 people living in Kamenetz-Litovsk. If the work is conducted as it should be, the number of the congregation will be twice and even thrice as much as it is at present, for it is easy to see how thirsty these souls are for the Word of God. In order to accept all the invitations to visit the people and talk about the Lord, it is necessary to give all my time and strength to the Lord's work. I am praying that He may give strength and wisdom. May He open doors so that all my time may be used for His work, and may He use me in saving souls, whom He has redeemed with His Blood on the Cross (I Peter 2 : 24 ; I John 1 : 7).

I beg of you not to leave my request unheeded. Please help me in this very important work with your prayers and material support.

We need a faith that rests on a great God, and which expects Him to keep His own Word and to do just what He has promised. To those who recognize this supernatural power, the life of faith is no dubious uncertainty, the path of faith is no hazardous speculation.—*Hudson Taylor.*

He hath taught me, in my wilderness, not to spin or entwine His sweet love in one web or in one thread with the world and the things thereof.

—*Samuel Rutherford* (in a letter).

Miracle In Time Of Persecution

ONLY gradually is it becoming known what was happening to the evangelical believers during their merciless persecution at the hands of the Bolsheviks. It was impossible to give full reports because of the strict censorship of the Soviets, and then, too, the suffering Christians had neither time nor desire to publish their many trying experiences. We quote a concrete case here, one of many. The information was given to our missionary, Alexander Dobrinin, for publication in his Russian magazine, *Vernost* (Faithfulness), but he has given us the material to use, first of all, in THE EUROPEAN HARVEST FIELD.

The author of the narrative is a very capable engineer, who was at one time a professor in one of the Russian imperial universities in the Far East. He was converted to the Lord Jesus in 1920. From that time on he suffered at the hands of the Bolsheviks, having spent ten years in Siberia. We give his testimony:

"In order to be converted, I had to see the destruction of the whole city, and, more than that, I witnessed a miracle of God during that terrible time. I saw God's power manifested in others, and I felt the Lord's hand upon me. My conversion took place when the Red guard massacred all the wealthy and intelligent people. They killed the people and burned down the houses. One of those terrible days, I left my apartment by means of the back door. I did this unconsciously, but it was just at the moment when the Reds entered the house through the front door for the purpose of arresting me. When I reached the street I stopped, as I did not know just where to go or what to do. Just then a peasant, who was driving by in his rough cart, called to me, saying, 'Come and sit down here beside me. Don't be afraid—the Lord can help you.' I automatically accepted his invitation. In spite of the fact that I wore the uniform of a Russian engineer, the Reds who met me paid no attention to me.

"The plain peasant drove me to the outskirts of the town, where there was a prayer house of the evangelical Christians. Up to that time, I had known nothing about Russian evangelical believers. I did not wish to cause those simple, believing people to run any risk because of my presence among them, so I asked their permission to go away, choosing a place in the nearby bushes to hide myself. After a short time, I saw Red guards surround the house where the evangelical Christians were gathered together and try to set it afire. Several times the Reds started a fire with twigs, in order to burn all that were in the house, but they could not get the house to burn and the people were saved, with the result that I was converted to God."

The foregoing is what our brother, the engineer, saw from the outside. Now we give the testimony of one of the believers who was inside the house at the time:

"We evangelical Christians were living a quiet, peaceful life in Christ Jesus when we heard, one Sunday, that all the residents of our city were being mobilized for civil work. It was a working day for the Bolsheviks, but for us Christians it was a day of prayer. We were accustomed to hold two services. We were forbidden to gather together in the morning, under threat of execution, but we stood firm and held our meeting. We opened it with prayer and the reading of God's Word. Then armed men came in and took down our names and we were under arrest. We sang all the time, even when in custody, and passers-by heard us. We were then visited by the Bolshevik commissar, escorted by other authorities, and were led to the place of work. While the bands of the Reds were playing merry songs, we continued our singing on the street. At 5.00 P. M. we told our captors that it was time for our Sunday evening service and we refused to work any longer, so we were escorted back to the authorities. We were about thirty-eight people in all, and the whole city was aroused by our singing on the street. Some of us were questioned and beaten. While we were under arrest, the church service was held in the prayer house by our brethren. Late in the night, we were set free.

"The overwhelming terror in the city did not prevent us from holding a baptismal service, when eight new converts entered into covenant with the Lord. The day for the Holy Communion came and we administered it. At the end of the service, the

Reds came with their rifles and arrested one of our brethren, killing him the next night. Two other brethren were arrested, also, but they were given their freedom a little later on. Death was brooding over the whole city, and the faces of the people were filled with horror and fear. Fear entered into the hearts of us Christians, also, and our only thought was to prepare our souls to pass into eternity and enter the Lord's presence. In a few days the city became like a desert. The only people wandering in the streets were drunkards or armed men, and life for the women was unbearable. All citizens were ordered to evacuate the city. We believers were asked why we did not leave. We replied, 'We do not need to go away. If we are called out of this world, it will be all the same to us, for the real life we are seeking is in heaven with Christ.'

"Fires broke out in many sections of the city. It was a veritable sea of fire. Sixty-three believers gathered together near a cemetery, and we were joined by some unconverted people who were seekers after the truth. Explosions were heard all around us and our house was shaken. This continued throughout the day. The Russian Reds were retiring and the Japanese were coming in. No words can be found to describe the picture of fire, smoke, and explosions which surrounded us.

"Once more the Reds commanded us to leave the house and flee. Then the men were separated from the women and the chief of the guard said that our house would be burned. One of the sisters appealed to the soldiers to spare the children, whereupon he replied that they had no concern for children. The door was then closed and firmly barred. We all knelt and committed ourselves to the Lord. The soldiers stood around the house, which began to burn. The children were awakened and we took them in our arms. One little seven-year-old boy prayed, 'O Lord, if it is Thy will for me to die, let them kill me. I am so weak. Hear me." A little girl of six was weeping all the time and calling for her mother. The other children were crying, also. We had with us an old man, an unbeliever. He could not pray, but kept calling to the soldiers to spare his life. He called to us, 'Brethren, let me, an old unbeliever, get out,' but the door was not opened. He broke the window and tried to get out, and then three bullets ended his life. Another young man, following our advice, began to pray. We asked him whether he believed in the salvation wrought by Christ, and he said he believed. Then we began to bid each other good-bye until we should meet again in heaven—but a strange thing occurred. There was much smoke, but no real fire. The Reds were bringing more twigs to feed the flames, while we sang, 'Lord give life to my soul; take it as Thy possession.' It was hard to breathe because of the smoke. The wall on one side burned through and sparks were flying. Some of them fell on the blankets, but we extinguished the flames. We were in great distress. Suddenly we heard the sound of broken glass and we prepared ourselves to die. But the situation had turned! Through the broken window we saw our brethren outside, and they called to us: 'All is over! The Reds have left the city and we have come to save you!' How we thanked God! It was afterwards learned that the same thing had been done to another house where the believers were gathered together, with the same result. Their house was set on fire, but it did not burn. We all sang together, 'Lord, Thou art the Light of my life; Thou art my Resurrection.'

"In the early morning we saw that the Japanese were conquerors of the city. The Japanese military staff asked us believers to come before them and, after examining us, the Japanese officer said, 'Do not be afraid. Live peacefully and you will be protected. Do not leave the city at present, however.' Thus, the Lord protected us."

HOME FROM ALBANIA

By P. B. Kennedy

SURELY God is hearing our united prayers, for there are evident proofs of His blessing on the mission here under the earnest leadership of our young missionaries, Mr. and Mrs. Jacques and Mr. and Mrs. Konrad.

There is a great service to be rendered, both here and in America. Mrs. Kennedy and I feel that God is calling us to work from the American end, for the immediate future, doing deputation work and meeting our Albanian friends there. If possible, we would like to visit every church group that is interested in the evangelization of this country and speak, either with or without our stereopticon

slides, to which I have added quite a few new ones.

We are engaging passage on the *Saturnia*, of the Cosulich Line, sailing from Naples on April 18th and due in New York on the 29th. After May 1st, you may address us at our permanent address: Care of Grove P. Hinman, 718 Kensington Avenue, Plainfield, New Jersey, where mail will always reach us or be forwarded to us.

As Mrs. Kennedy will attend her Mt. Holyoke College Centennial, May 7-8, we are open to engagements in New England during the months of May and June. While in that section, mail may be addressed to us: Care of Information Desk, American Board of Com. for Foreign Missions, 14 Beacon Street, Boston, Mass. During the summer, I will hold myself open for supplying any pulpits that may need a supply.

We will thank you for upholding us in your prayers, that we may be definitely used of God as we go on in this deputation work and seek to follow up our providential contacts with Albanian communities. Such contributions as you send to us personally will be used for our Lord in our further service for Him.

HEALING SICK SOULS

By Dr. James Ewke (Czechoslovakia)

THIS past winter I gave a series of lectures in the Baptist church at Prague on the theme: "The Healing Work of Christ." Let me say that I myself, as a physician, was intensely interested in learning the methods and manner of the medical work of Christ—His way of meeting the patients and the manner in which He connected treatment for the body with spiritual healing, converting them from darkness to light.

In my lectures, I pictured to my hearers a row of Christ's patients, who were sick with various illnesses. His 'office' was in the open air—in the streets of Jerusalem, as well as on the country roads, on the mountains, in the valleys, at the seashore, and in the house of the Lord. The only 'charge' which He made His patients, without which He did not and "could not" heal them, was their faith. I praise the Lord for many blessed evenings during this series of lectures.

The sick lady about whom I wrote in my last report, is now better. Please pray for this family. Their older son, a boy of sixteen, was bitten by a dog and is now in the Pasteur Institute for injections. The father is overwhelmed with much trouble. From time to time I call on this family to comfort them with the love of God.

Regularly, twice a week, I am calling on my old friend, the Ukrainian playwright. We often have long conversations, and I have the joy of seeing that God's seed is beginning to take root and grow.

I am sorry that I have not had, in this country, full opportunity to help people as a physician, but I hope, God willing, I shall have many more opportunities for medical missionary work on my new field, for His glory.

We have recently had here in Prague a guest from Paris, Mr. G. K. Urban, who held a series of blessed meetings for Russian emigrants, in the hall of the Methodist church. He is now on his way to Bessarabia, Roumania, after staying for some time in Carpathian Russia.

PRAYER AS A PROTEST

By S. P. Badantseff

(Manchuria)

YOUR letter gave me great joy. I thank the Lord for the material help, which relieved me greatly.

In the week of February 7th to 14th, the Russian Orthodox priesthood organized in Harbin a public protest against the "godless" in Soviet Russia. The Orthodox, Roman Catholics, Mohammedans, Buddhists, and other religious people took part. We "sectarians" were not included, so the Protestant churches arranged their own special week of prayer to check the influence of godlessness. On February 21st, eighteen Protestant churches gathered together in the Chinese Lutheran church. I was one of the speakers, my message being interpreted into the English and Chinese languages. These protests took place because of the Congress of the Godless, which was held in Moscow on February 7th, with representatives from 45 different countries. We prayed that the persecution of all religion in Soviet Russia might be discontinued, and seasons of fasting and prayer were recommended to believers.

As a Russian Christian worker, I enjoyed special privileges in these meetings. I used my opportunity to good advantage and planned to arrange special

meetings in our own church, in which I emphasized the necessity of oneness of the many separated Protestant Christian groups. The enemies of God's kingdom use our division to good advantage.

I would be thankful if you could continue your material support, so that I might be more free for active Christian work. There is much of formal religion and little of spiritual Christianity, which we are endeavoring to set forth.

CONSTRAINED TO GO ON

By C. Marvakoff (Bulgaria)

I WISH to thank you for the encouragement your letter brought me here in my work among the Pomaks. At the present time, it is very hard to do evangelical work, for one is hindered and all liberty is taken away. We are permitted only to work among those people who seek for us—we cannot go out among the people to seek them or persuade them.

Under such conditions, we sometimes wonder (naturally speaking) whether it is worthwhile to continue the work among the Pomaks, for we surely cannot work as well as we could if we had perfect liberty. The Pomaks are an illiterate people, with a fanatical mind. They think and act like real Mohammedans, and yet they will receive us, if we are very careful how we approach them and what we say to them. I often ask myself the question, Should I go on? The answer always comes—Yes! A child of God and a laborer in His vineyard does not need to ask, nor count on, help from the world. The reward for our life and works will come at the right time, and power is given from God above. He is our power and strength, at the present time as well as in our future work for Him. So, looking to God in faith for His blessing and power for the work, I shall continue in the work of evangelization among the Pomaks.

FAITH VERSUS SUPERSTITION

By Charles Lukesh (Czechoslovakia)

IN OUR correspondence with various votaries of Roman Catholic superstition, we hear much that makes us shiver to think how deluded the poor souls are. For example, in Loreta, near Bologne in Italy, they claim to have the very house in which Mary lived in Nazareth, the angels having carried it over land and sea in 1295. Single bricks of this house are treasured in various parts of the world, including Prague.

Then, too, a teacher wrote that she is thankful to the mother church for providing such a place as purgatory, so that those souls who are not clean enough to go to heaven might be cleansed there. Try to imagine a mother preparing worse than an oven for the cleansing of disobedient children!

Let me now give you some excerpts from a long letter written to me by a postmaster—unless he just copied what some priest fooled him with, for it is a learned treatise, if one is ready to swallow it all thoughtlessly. Of purgatory, he simply says that it must exist, citing as his reason that the Lord said the sin against the Holy Ghost would not be forgiven, either in this or in the future world. Therefore, he argues, there must be sins that will be forgiven in the future world, and where else could they be cleansed except in purgatory? Therefore, it must exist!

The ascension of the Mother of God, he says, is not an article of faith, but, if it were necessary, the church would authoritatively proclaim it as a revealed truth. The baptizing of the church bells, he says, was a "good idea." The veneration of saints is proven from the New Testament, according to his letter, by the fact that the conversion of St. Paul was due to the intercession of the Mother of the Lord and St. Stephen.

He cites many things on the authority of tradition, by which he, of course, can prove anything, even though it be in direct contradiction of Scripture, giving for his reason that the Scriptures do not contain *all* revealed truth. He used his occupation to make an analogy, saying that as the post office has rules for the public and working regulations for the employees, so there are such internal orders as were not necessary to put into the Bible, since it was none of the business of the believers—the church must know how to decide!

He claims that, a week after the descent of the Holy Spirit, the apostle Petrus celebrated the first Mass in the upper room, St. John and St. Jacobus (James the Less) assisting him. Only these three communicated in both forms, while many others, including the most holy Virgin and the rest of the apostles, communicated only in the form of bread!

(*Continued on page 24*)

Persecuted But Not Daunted

By Mrs. R. W. Hill (Roumania)

This article tells of the termination of Mrs. Hill's missionary service on the field. She, with her late husband, labored faithfully and laid the foundations for a strong work, now under native leadership. Pray for these native believers, that they may build well and keep on evangelizing. Remember Mrs. Hill and her son as they wend their way home, that our Lord may lead definitely in their lives.

THERE is always need for prayer, but sometimes there is need for very special prayer. The children of God in Roumania are standing in need of very special, very earnest prayer at this time. Persecution increases from day to day, being more especially felt in the villages. A number of village meetings here in the Bucovina have been closed. Wherever the local authorities are under the influence of the priests, there the believers suffer and, sooner or later, the meeting is closed, Bibles and song books, etc., taken into custody, and the door officially sealed.

In the village of K—, a few weeks ago, the believers were surprised one Sunday morning when the local chief came and ordered them all to go home. After the hall was empty, the door was closed and sealed, and the chief went off with a look of pleased satisfaction on his wrinkled face. During the week, the few believers met together to comfort one another and pray and decide what to do the following Sunday. (To be without meetings all day Sunday was more than they could stand!) One courageous brother made the remark that the windows were not sealed. On Sunday morning, bright and early, before the chief was out of bed, the believers went to the meeting hall and, one by one, climbed in through the windows. They had a wonderful time of praise, prayer, and preaching, but at the close they could not refrain from singing. Soon, a group of people gathered outside the building, the chief among them. It was an angry crowd, intent on doing harm, but the saints were inside, with a sealed door and locked windows. There they stayed until darkness overtook them. One by one, the crowd scattered to attend to other duties, and when the believers thought it safe, they climbed out of the windows and went home, praising God that they had been together all day long. Of course, on Monday morning, the windows were all officially sealed up.

During the week, they held prayer meetings in groups of two and three. Then the courageous brother remembered that there was a small hole in the roof, so the next Sunday morning, before daybreak, the believers were again on their way to the meeting. This time they carried a long ladder with them. One after another, they went up the ladder and down through the hole in the roof. For a few Sundays, they held quiet times of praise and prayer. Then, one Sunday, at the close of their meeting, they forgot themselves and sang His praises. The village folks were on their way home from church. Passing the closed, sealed hall, they heard singing. Imagine the look of amazement on their faces! Some said, "Ghosts!" while others said, "The dead!" Others said, "No, it is those crazy converted ones again—but how did they get in?" The chief set a watch, and when the happy saints climbed down the ladder, they were all taken and locked up for the night. In the morning they were set free, but the roof had been taken care of and the hole sealed up. Now they meet in homes, not more than two or three together.

Dark days are upon us—the restricted liberty that we now enjoy may soon be taken from us—therefore the need of very special prayer. No attempt has been made to close the meeting in Siret, but we often feel the hand of persecution reaching out after us.

It is with deep sorrow of heart that I make known to my friends the approaching termination of my work here in Roumania. After seventeen years of service, it is not easy to bid farewell. The people have a very special place in my heart. They are not only fellow believers, but very dear, precious friends. Siret has been home to me in a real way. Here the

mortal remains of my dear husband rest; Dick spent his early childhood days here playing with the Roumanian and Jewish children, both in and out of school; I have dear, God-given friends here, both among the Baptists and Evangelicals, and shall carry away with me memories never to be forgotten—but there comes a time when the years tell on us, when physical strength is on the decline. These and other contributing causes make the move necessary. However, I hope to keep in touch with the field, and with the friends of the field, and to continue to do service here, even though I reside in America.

I take this opportunity of expressing my gratitude to all the friends who have so kindly and generously helped us throughout the years spent here. You will share in a large measure in the rewards. Without the help given, we never could have gone on—your prayers have carried us through many a storm. May God bless and reward you in full measure!

FRUITFUL WITNESS

By Jan Wladysiuk

(Poland)

THE Lord's work in Wilejka is going forward. We are having wonderful meetings, which are attended even by the intelligentsia. Many young people come and listen very attentively to the Word of God.

Last week I visited a home in which I had a good conversation with an old man and his three daughters. The father is a member of the fraternal society of the Russian Orthodox church, and the three girls are members of the Russian Orthodox church choir. The old man pulled from the shelves his dusty Old Slavonic and Russian New Testaments and The Lives of Saints. We had quite a long conversation. When I read some passages from their New Testaments, they wonderingly said, "You have unfolded to us something in our New Testaments which we never saw before." At last they said, "Yes, all that is written in the New Testament is right, but we do not know of any people who live according to its teaching." When we had finished talking, I offered a word of prayer, while they all stood. After the prayer, they said, "We never heard such a prayer before. We would like to learn your prayer." Now they are attending our meetings regularly.

Another neighbor, having learned that I had visited the above-mentioned home, waited to see me after the evening meeting and invited me to come to his house, also. Such is the desire on the part of the people here to hear the Word of God. They are bringing one another to the meetings and are all getting interested in the salvation of their souls.

One woman bought a New Testament and attends our meetings regularly. Now she is suffering persecution from her husband and mother-in-law, but she continues to attend the meetings.

A young man, intoxicated with vodka, came to me after the meeting and began to argue that he does not believe in God and future punishment. The Lord gave me the power and wisdom to talk to him in such a way that he got interested in the Word of God. He is now attending our meetings very frequently, swallowing every word we say. He no longer argues about future punishment. The Lord is mightily working among these people, through His Holy Spirit.

Please pray for Wilejka, for there are many souls.

FAITH VERSUS SUPERSTITION

(*Continued from page 22*)

What interested me most, however, was that he claims that the Sacrifice of Calvary is not being repeated, only made present! He was compelled to this admission by the contents of Tract No. 35, "Roman Mass vs. Communion," which he calls a twisting of facts. I wrote and asked him if he was willing to put his name under that statement that the Sacrifice of Calvary is not being repeated in the Mass—and I am waiting for an answer!

He believes that a certain priest, whom the Italian government incarcerated, was miraculously delivered, and while the church was packed full of people, the priest floated over them to the chancel. What a marvelous faith!

I had better close, for it would take too long to present all the true (?) stories handed out to the believing. Just one more: St. Stanislaus, being accused before the emperor of theft, fasted three days and then resurrected the man from whom he was accused of having stolen, and this resurrected one testified that the goods had been paid for and then returned to his grave. The writer asserts that he is not ashamed to state that he believes this to be a fact!

Statement of Receipts for April, 1927

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
18833	$3.00	18908	1.00	18983	$ 1.00
18834	2.00	18909	2.00	18984	10.00
18835	25.00	18910	2.00	18985	20.00
18836	20.00	18911	1.00	18986	1.00
18837	25.00	18912	1.00	18987	1.00
18838	2.00	18913	1.00	18988	10.00
18839	1.00	18914	1.00	18989	2.00
18840	20.00	18915	1.00	18990	2.00
18841	1.00	18916	1.00	18991	1.00
18842	75.00	18917	1.00	18992	1.00
18843	25.00	18918	25.00	18993	2.00
18844	75.00	18919	2.00	18994	20.00
18845	5.00	18920	2.00	18995	2.00
18846	5.00	18921	25.00	18996	1.00
18847	5.00	18922	25.00	18997	41.00
18848	1.00	18923	1.00	18998	5.00
18849	10.00	18924	5.00	18999	1.00
18850	25.00	18925	50.00	19000	5.00
18851	1.45	18926	5.00	19001	1.00
18852	15.00	18927	5.00	19002	4.00
18853	10.00	18928	5.00	19003	23.00
18854	2.00	18929	1.00	19004	.50
18855	5.00	18930	4.00	19005	3.00
18856	10.00	18931	11.50	19006	2.00
18857	2.75	18932	4.25	19007	4.00
18858	5.00	18933	5.00	19008	5.00
18859	2.00	18934	5.00	19009	3.00
18860	21.61	18935	4.00	19010	150.00
18861	25.00	18936	5.00	19011	2.00
18862	5.00	18937	13.00	19012	5.00
18863	10.00	18938	1.00	19013	25.00
18864	50.00	18939	66.00	19014	5.00
18865	5.00	18940	2.00	19015	1.00
18866	1.00	18941	45.00	19016	2.00
18867	5.00	18942	5.19	19017	20.00
18868	1.00	18943	7.40	19018	1.00
18869	5.00	18944	2.00	Of this amount $10.00	
18870	1.00	18945	5.00	is for The European	
18871	25.00	18946	5.00	Harvest Field.	

SEVERAL years ago we ran a series of articles in "The European Harvest Field" on "The Revelation of Jesus Christ." These were studies on the Book of Revelation by Pastor J. C. Seamore of Amarillo, Texas. A number expressed the hope that these articles would be published in book form. This hope has now been realized. It is a sane, Scriptural, and helpful exposition, with a devotional and evangelistic tone running throughout the book. 148 pages. Order from the Fellowship office. 50 cents, postpaid.